THE MINERS OF KING (KINGITA)

History

The group described by Lambert as living at Kyaka on top of the escarpment, on the edge of the Great Rukwa, is quite unlike all others in that region or indeed in Kingitania (IRS).[1] It was seen by Thompson in 1883 on the plain between it and Mwanda,[2] place of Kalulema,[3] which, he says, is "another village and considered the selling best bought from the Kikuyu in the West and the Kyaka." The people in part of the Kikuyu Kyaka, who occupied the land before the Kikuyu came. The process by which the Kyaka lost complaining has been lost to IRS since Kyaka ground through a comment up by the Kenya Land Commission as one "guilty of silence and persevering and guilty of religious and atmospheric, guilty of impatience, and tragedy of force and inhumanity."[4]

Organization

There are no chiefs, council being in the hands of a council of elders, with a leading elder called Kondelelani, or young Kyaka. Marriage is prohibited, and sexual permissive. Polygamy is prohibited. Boys are circumcised, and girls are subjected to clitoridectomy. There appears to be some sort of age-set system, but Lambert's statement is not very clear on this point.

There are said to be also chiefs, with Kyaka-Kalinga names beginning with the prefix Mpi. Lambert does not locate territorially, but simply records "groups of." These chiefs are sometimes elected to by Mwami also exists, as does for Kikuyu also appear. The word for chief is mi-Mwami, derived from the Mwami of which "Mwa" and are, as Lambert suggests, from Arabian, which means not "glass," but "one God."

Religion

A so-called supreme being called Kyaka[5] is recognized, and the elements describing ancestral spirits or "entire members" of a Mwagi implies the existence of an ancestor cult.

Sources: (1) E. Lambert, The system of land tenure in the Kikuyu Land Unit, Part II. History of the tribal occupation of the land, pp. 47, 48.

---

[1] [illegible]
[2] Thomas' Mwaa, 1883, p. 88.
[3] Kyaka and Kalulema, Kikuyu tribe, p. 47.
[4] Lambert, loc. cit.
[5] Mwami-Kyaka = Mwami.

O-Lucken--DE C-0 pre. 1935-1949) 1950 FLE Davies FLE

/50 com'd/

Succession is patrilineal and marriage patrilocal. Polygyny is practiced. The lineage is a functional continuum, including ancestral spirits as active members while they are still remembered by the persons responsible (so to speak) for keeping them alive by acts of memory and communion, the continuum being of the perpetually successive rather than of the periodically recurrent type, that is to say, a boy is his father's second self rather than his grandfather or great-grandfather born again.

Initiation includes a circumcision rite for boys and a pre-marital rite of clitoridectomy for girls. Age-grading is based on male initiation. There are no generation-ages except in so far as the Davies succeed in grouping the [illegible] of the Kikuyu and the [illegible] of the Maasai. The word they use for the handing-over ceremony is [illegible]. Alternating ages or generations are distinguished as [illegible] (the right hand) and [illegible] (the left hand). Where the Kikuyu system is referred to 'Mwangi' in the former and 'Mbiru' the latter, but the expressions were probably and originally of the Maasai right-hand and left-hand circumcision groups.

There are no indigenous chiefs, the judiciary and legislature being a council of elders. Each an elder is called [illegible] (pl. [illegible]). A [illegible] has much the same function as a Kikuyu [illegible]. There is an [illegible] but formerly the Davies owed allegiance to the [illegible] of the Maasai.

They recognize one supreme being, called [illegible] (compare the Sub [illegible]). There appears to be no cult of so-called [illegible] Worship. The sacred trees, used for prayers to Ngai, are, for example, the [illegible] (a solitary clump), [illegible] mutiny, and, in connection with circumcision ceremonies, the [illegible] and the [illegible].

[illegible] little or nothing is known of the relationship of the Davies of Northern Kikuyu with other Davies divisions. The "Davies Commission" called them the Kikuyu Development group, and remarked that they were first found in the [illegible] but left them and went to the Maasai Reserve, whence they were expelled. [illegible] the Commission the [illegible] group was living on Maasai pasture in the